1;Seligmann & Seligmann E-5 (1907-1908) 1911
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601 such favourite names as Kaira, Poromala and Handuna leads to
551 confusion, not only in the minds of strangers, but also we believe in the minds of the Veddas themselves.

Sinhalese who come in contact with the Veddas find the same
601 difficulty, and the individuals of certain communities, e.g.
551 Danigala, have each a Sinhalese name by which they are known
177 to the peasant Sinhalese, and which in many instances they themselves recognise, so that some Veddas actually know each other by these Sinhalese names, and give them when asked their own names or those of their companions. This is the explanation of the majority of Sinhalese names occurring in the
601 genealogies. Again, the fact that among the Veddas there is no system of hereditary chieftainship, or any other custom such
[622 as the vendetta, forcing a man to know and remember his grand-
628] fathers, cannot but have assisted to bring about the forgetfulness of previous generations, which with the rarest exceptions makes everyone entirely ignorant of his grandparents. In the case of the Danigala and Henebedda Veddas there was an additional difficulty to be met in conducting our investigations. The men
601 of these communities who for the most part belonged to the
614 Morane and Unapane clans, traditionally the proudest and most
554 important of the Vedda *waruge*, had to a certain extent intermarried with Sinhalese and also with the Veddas of Namadewa clan, a *waruge* which in this part of the country is regarded as of inferior status. They are most anxious to conceal instances of both these classes of marriage and lied freely concerning them and this is the reason for certain lacunae in their genealogies, which in the case of the Danigala community could not have been given at all had not Mr Bibile's position as Ratemahatmaya, i.e. hereditary overlord or "laird" of this part of the country, enabled him to make inquiries from the surrounding peasantry, and thus check, and in many instances correct, the information we obtained from the Veddas themselves.

621 A Vedda community consists of from one to five families who share the rights of hunting over a tract of land, of gathering honey upon it, fishing its streams, and using the rock shelters. But the whole of the community does not commonly move about its territory as one band, it is far more common to find only the

4:Lewis N-5 (ca. 1906-1918) 1919
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Equally they were acquainted with tobacco and betel, for I was shown a place where the Veddas established a toll that was paid usually in these particular commodities. 276 [651]

The dog was the only domestic animal reared by the Vedda, and special names were given to these pets. 231 552

The Veddas appeared to have no knowledge of melting iron for the manufacture of their particular implements, which consisted of the bow and arrow, the spear, and the small axe, or hatchet. Arrow and spear-heads were procured by barter; the method of procedure was to clear a small space round the foot of a tree by the wayside leading to a village known to contain smiths. Here the Vedda would hang up to the branch of a tree a vessel containing honey, or a piece of meat, which would be taken by the smith, who in return would hang up an arrow-head. 411 412 326 439

It was understood by both that the quantity or number of articles required would be represented by the number of parcels of meat or honey. Should the smith, however, take the meat and not leave the arrow-heads that were thus silently requisitioned, he would pay the penalty with his life, or some of his animals would be shot by the defrauded Vedda. [628]

The bow was usually made from the wood of the Dunumadala (*Stereospermum chelonioides*) and of the Bignoniaceæ. It was not always of the same length, as this appears to have depended on the springiness of the wood. The arrow was generally about 4 ft. long, or as much as a man could draw the bow to. The arrow-head appears to have been small, large arrow-heads being for ceremonial purposes only. 411 [824]

Fire was obtained by spinning, under moderate pressure, a vertical rod of Welanga wood (*Pterospermum suberifolium*) on a flat piece of wood of the same species, with the point of the former surrounded by floss, or some quickly inflammable material. Later, the flint and steel were found more effective. One example of a flint and steel was shown to me at Panawa, and I tried to purchase it at the owner's valuation, but I found he was most reluctant to sell. I understood that the flint and steel, a lock of hair, and a fragment of cloth represented a title deed, these being given by a dying man to his heir, or adopted heir, as a mode or evidence of transfer. 372 [824] 423 428

4: Lewis N-5 (ca. 1906-1918) 1919
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524 According to my authority the Veddas indulged in no games, unless, indeed, the custom of tossing dry leaves in the air and speculating on their position when they fell back upon the ground could be called a game. This, I am told, was only an occasional recreation, and indulged in by boys alone.

423 614 628 The limits of the hunting ground were jealously guarded by the Veddas, and anything like poaching by the members of one clan in the area recognized as belonging to another was punishable by death. Should a hunter lose his way and fall into the hands of a neighbouring clan, he would be closely watched, remaining for the time being in a sort of captivity. If the man's conduct during that time was such as to disarm suspicion he was permitted to go, and might even be accompanied to the confines of the clan's hunting ground, but he would have to proceed at once without looking back, or his conduct might lead to the belief that he was a spy, with fatal consequences.

226 The method of fishing was to hem in a piece of water by closely fencing in both ends of the stream. People would then enter the enclosed piece of water, armed with slender sticks, thrashing the water therewith till a fish was actually struck, when it would be captured. I saw this actually done in one pool on the Kumbukkan.

173 My informant told me that the Veddas were at one time harassed by a race of pygmy people, called the Nittawo, who lived in the country known as Lenama, that extended from Bagura in the Panawa Pattu in the east to the confines of the Kattaragama hills on the west.

According to him, these people lived in small troops of from 10 to 40, inhabiting caves, hollow trees, and crevices of precipices. They were about 3 feet or a little more in height, exactly like normal human beings, only in miniature. Their legs were hairy like those of the Wanduroo; they walked erect, and had no tails.

Their arms were short and very powerful, with strong hands, and talon-like finger-nails with which they tore and disembowelled whatever they captured. These generally were small animals, such as hare, mouse-deer, monkeys, iguanas, and tortoises. Their method of attack was by surrounding